

# ALABAMA BAPTIST.

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500 West Broadway

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE"

VOL. 28.

MONTGOMERY, ALABAMA, THURSDAY, DEC. 12, 1901.

TERMS CASH: \$1.50 A YEAR.

NUMBER 50.

## Notes from Bro. Crumpton.

"Take time to be sick," would be strange advice to give, and yet it is good advice. About the first of October this scribe had a brush with sickness and went to the Montgomery Infirmary for a few days. Not in twenty-five years have I been so under the weather. The Convention was coming on and work was pressing on every side; so I cut short my stay in the Infirmary. The job was incomplete. I was only patched up, and now I find myself under the friendly roof of the Davis Infirmary—the surgeons finishing up with knife what the physicians might have done six weeks ago, had I given them time. It would have paid for me to have taken time to be sick—the time had to be lost finally, and the suffering was greatly increased. But, after all, maybe it was best—God ever rules even our mistakes. What a time I am now having for reading and reflection! I have read the Bible more these few days than for a year. Whole books have been gone through at one sitting. Job, how appropriate to read that book in the midst of affliction. I read in a little more than half a day, following it with some words from the best authors about the book. Then the reading of numerous other books and papers have greatly refreshed me.

## "HOW WE GOT OUR BIBLE"

is the name of a little book of less than one hundred and fifty pages. I had read it before, but not carefully. Great storehouses of information are treasured up in those few pages which ought to be in possession of every person who loves his Bible. The history of the dear old book reveals one of God's greatest miracles. Reading the Examiner I was much informed with an article from Kerr Tupper on

## "THE BIBLE IN OUR COLLEGES."

How we do talk in our canvases for our denominational schools before our Associations about the influence of religion in the schools. The talk is all good, but where is the denominational school which teaches the Bible? I know it is difficult to fit it into the course and hard to know just how far to require its study; but we ought to master these difficulties and put the Bible into the course. We must do it or we forfeit our claim before the people. Our schools, with the Bible left out, are no more Christian than any other.

## "THE SUPREMACY OF CHRISTIANITY"

is the title of the introductory sermon by Rev. J. Milner Wilbur before the Maryland Baptist Union in October. It was printed in the Religious Herald. As I read it, I could but wish that the young men, especially the young preachers in our colleges, could have gone through that sermon with a well informed professor who loved God and his Word. Such sermons need to be preached and then scattered through the land by the newspapers and in tracts. Their use in the pulpit or in type does not impair them in the least, but like the mighty force of a water-power it increases in power the further it goes.

Among the papers laid away to read, at some future time, I found Gambrell's

## "SHOOTING OF TWO HARDSHELL DEACONS."

which appeared in the Baptist Standard some weeks back. How I wish for money to put that in a tract! It ought to be in the hands of every preacher, church clerk, deacon, Sunday school teacher—yea, every progressive Baptist. Contrariness is the great sin in all our churches, and the deacons are often the ones most guilty. If they'd have the good sense to resign and turn over the business of the church to live men we might get along, but death is the only hope for relief in most cases. The Lord sometimes seems slow about doing his part and the church is cowardly, and lets the dear old souls choke the life out of them for

years. A motion, in conference, to depose them and put others in, would be the bullet that would kill them in their tracks. Of course they and all their kin would howl and say the church was going to the bow-wows; but they are poor prophets. Life comes from activity not death.

How the daily newspapers and the liquor power does squirm under the report of General Miles in favor of the

## ANTI-CANTREY LAW.

As soon as the law was enacted, a systematic effort was inaugurated to educate public sentiment against it, looking to its repeal this winter when Congress assembled. Not a line on the other side was allowed to appear. Even the Advertiser, usually so fair, refused some of the strongest refutations furnished it. When General Miles' report appeared some of the dailies published it without comment, others made feeble efforts to bring forward trustworthy reports from other army officers; but the general's report will stand. If it be true that the soldiers drink more liquor under the present law why on earth is it that the whole liquor force in the United States is against it? You can lay down as a safe rule: If you want to do the thing that is best for the country find out what the liquor monster, through his agents, wants, and then do the other thing. While I write there is assembling in Washington, D. C.,

## "THE AMERICAN ANTI-SALOON LEAGUE CONVENTION."

From what I read about it it is organized on a platform on which every friend of temperance can stand. At this writing I cannot say much about it; but I am going to find out. If I am not mistaken it is the organization under whose banners the greatest battle of the ages is going to be fought. The rum traffic must be done it will be done, but the forces must be organized, and now is the time to organize it.

## GOING BACK TO THE CONVENTION.

The shut ins can't read and write all the time, so they must spend some time in reflection. I have gone over in my mind very carefully our late Convention. The beautiful spirit among the brethren; their eagerness to hear everything; often keeping their seats hours at a time; their fairness about matters in which they differed; their desire to know and do the best things—all these things are charming to reflect about. Our mission work, what of that! The more I think and pray over it, the more I thank God for bringing me back to the old place as secretary. The brethren have been so kind wherever I have gone. I am sure no secretary ever had a brotherhood who stood more loyally by him. They can never know my gratitude—God only can reward them. Looking forward I am hopeful of greater things. We settled an even dozen strong young pastors in the State the last year. That means much for the cause of the Master. Probably another dozen pastors got their consent to give all their time to the work, and that means much for the Lord's cause. A young pastor said last year: "I quit the school room for the ministry. I am wholly in the work now. Last year my salary was only about \$300, but we lived on it. It is a little better this year. I could have accepted other work, by moving, which would have paid me better, but I don't believe I have finished my work where I am yet." God be praised for a spirit like that; if it gets hold upon us all we will move things for God as we have never done.

I have more reflections, but I am so nearly ready for the work again I fear I will never have time to put them in shape. W. B. C.

The way to strengthen your influence is to throw it steadily in the right direction.

Many a man would confidently undertake to rule a kingdom who does not control himself.

## Church Organized.

CLANTON, ALA., Dec. 5.

## Dear Alabama Baptist:

On Tuesday evening the 3d inst. the writer and brethren F. M. Woods, of Birmingham; W. J. Armstrong and W. M. Wood, met a few Baptists in the new and growing town of Thorsby, and after a song, scriptural reading and prayer, a presbytery was organized of the above named brethren, and an invitation was given to the Baptists of the community who desired to unite and organize a Baptist church, and in response to this proposition nine Baptists came forward.

The declarations of faith as published by the Unity Association was read and accepted, also church covenant; and after a thorough examination as to Baptist faith and works, the hand of fellowship was given by the presbytery to the members composing the little church and they were declared a church.

On December 4th the messengers from twelve churches met in the school building, and after an able sermon by our beloved brother, F. M. Woods, on the subject of "The Jerusalem Church, the Model Church," letters were presented in which messengers were named. Temporary organization was made by electing the writer moderator, and Bro. R. A. Rosco clerk and after all the necessary steps were taken to perfect an organization, the writer was elected permanent moderator, and Bro. W. H. Shaw permanent clerk, and the Chilton County Association was formed, with 12 churches composing its membership, but we are confident that it will not be many years until we shall have our sister churches in the county. We adopted the same rules as the Unity Association as well as the declaration of principles, and I enjoy the honor of being moderator of both the Unity and Chilton County Associations. Brethren pray for that the Lord may bless our efforts to advance his cause. Fraternally,

S. M. ADAMS.

## A Good Deed.

I. T. TICHENOR.

Some twenty years ago I lived in Alabama, and was spending some days one summer at the house of one of the noblest Christian women I have ever known. She resided in Talladega County, and though years ago she has passed to the better land, her memory is fragrant in all the vicinity in which she lived, among all classes, both white and black.

One afternoon she called me to her and said "there is a young man by the name of McGaha who is holding a meeting under an arbor down at Winterboro, he preaches there to-night. I want you to go down and hear him preach, and give me your opinion of his fitness for ministerial work. It was a pleasure to me to comply with her request. I went to the designated place and found the young man with a congregation of perhaps nearly a hundred people holding an evening service. It was a difficult matter for me to decline his urgent solicitation to speak to the people that night, but as I had been instructed to hear him, I was constrained to do what may have seemed to him a discourteous thing.

The next morning at the breakfast table, my good hostess asked me about him. I told her that he had made a very favorable impression upon my mind, that I had been pleased with the earnestness and the spiritual power, and the evident consecration manifested in the address to which I had listened. She seemed satisfied with my report, and the subject was dismissed.

After the colleges opened in the fall, I learned incidentally that this young man who had been too poor to obtain an education from his own resources, had become a student of Howard College. He continued there until his graduation, and then went to the Southern Baptist Theo-

logical Seminary. Some years elapsed before I thought of connecting with the mission of which she had sent me with the fact that this promising young man had somehow received the means to enable him to procure such an education as would qualify him for his life work.

One day, on a subsequent visit to my hostess, I laughingly told her I understood why she had sent me that dark night to Winterboro to hear that sermon. She laughed at my observation, but made no confession as of any connection with sending this young man to college.

Years ago she finished her course on earth and went up to the rest remaining for the people of God. Recently the brother whom she had helped, and who has done a noble work for the Master, has also joined the ransomed throng. What a meeting in the great beyond. How thankful the one for the aid he received fitting him for the Master's work, and how grateful the other that she was privileged to help him in the hour of his need. What a thanksgiving of both these redeemed ones to the Saviour that He had brought them in this relation to each other, and made them co-workers in the kingdom of our God. She, perhaps, never did a nobler work, and he never had on earth a better friend.

## From South Side Birmingham.

A gracious meeting closes at the South Side tonight. The pastor has been assisted by Brother W. W. Hamilton of the McFerrin Memorial church Louisville, Ky.

The last week the weather interfered some what, but the congregations here held up remarkably well and the interest has grown to the best. Pastor Davidson's face is wreathed in smiles having received quite a number of happy converts into the church. He is a very cautious pastor or the members could have easily been largely increased. He will be reaping the fruits of this meeting for a year or more. I have heard several sermons from Brother Hamilton and am much impressed with his simplicity and faithfulness. His labors have been especially blessed among the children to whom he has preached frequently. I thought as I saw some little fellows coming forward, how it was when I was a child. Child conversion was not expected. I doubt not there were those present when I joined the church at thirteen who shook their heads and said "I was too young. Here are children from six to ten years old who know five times more about the Bible and the plan of salvation than I did. Oh, it was so dark to me! not much light gleamed through on me, as all alone without a mother to guide or a friend to instruct—no Sunday schools there in those days. The way was rough and thorny and the temptations were fearful; but some how the dear Lord led the poor child, and here I am actually weeping for joy at the sight of these dear little ones pressing into the Kingdom. Heaven bless them!

Pastor Davidson is a king among his children. One little fellow said: "Auntie when Doctor Davidson was talking to me it seemed like the Lord was talking to me." Brethren as sure as you live we are making a great mistake not to labor more earnestly for the conversion of the children. Let there be more earnest efforts put forth in their behalf.

W. B. C.

## The Baptist Ministers' Mutual Benefit Association.

BY ITS PRESIDENT, R. C. BUCKNER, D. D.

This Association began work May, 1900, and adopted constitution, Nov. 10th, 1900, consequently, has been at work for over a year and a half, and something over a year since constitution was adopted. No special effort has been made to increase the number of its members, yet at this writing there are about 700. Only

four members have died in the past year and a half, and I doubt not that it afforded each surviving member unspeakable pleasure to forward \$2 to the secretary for the benefit of each bereaved family.

This is not an insurance company, with assessments according to the amount of policy paid for. Each member puts the same amount into the treasury, and the family of each deceased member receives the same benefit, and to obtain it, nothing is necessary but to notify the secretary of the death of the member. The spirit of the Association is the spirit of the inspired injunction, "Bear ye one another's burdens." It is only a number of preachers banded together under an agreement that when one dies each surviving member will send \$2 to the bereaved family upon receiving notice of the death through the secretary of the Association. According to a clause in the constitution, recently unanimously adopted, each member must remit to the secretary an expense fee of \$2, annually, the \$2 paid on becoming a member being counted as the first annual expense fee. This is for all incidental expenses, such as paper, postage, &c., and for the support of the secretary or manager, who devotes his entire time to the interests of the Association. The expense fee is proving to be adequate for all these purposes, and is really leaving some money in the treasury. The amount of benefit to the family of each member is limited to \$2000, and cannot go higher than the amount of \$2 from each member. When the number of members shall be sufficient to make more than \$2000, the assessments will be reduced,—for instance, with 2000 members, the amount per member would only be \$1, &c. There is a constitutional provision under which individuals or churches may become benevolent patrons. Benevolent patrons will receive no benefit, but will send to the treasurer, \$2, upon receiving official notice of the death of a member. Benevolent patrons may put into the treasury larger amounts, if they so choose at any time. This affords churches and persons of means a fine opportunity to aid a good cause. Why not many churches, at least, make their pastors regular members of this Association by agreeing to send \$2 upon receiving notice of the death of a member of the Association? Some have already provided to do so. A church, as such, cannot become a member of any organization, but may patronize any one they choose to. To become a benevolent patron of this Association, would not be to go into speculation, or into the insurance business; but it would be to aid in securing \$2000 to the bereaved family of many a preacher. A church might make her own pastor a member by agreeing to pay the \$2 upon notice of the death of any member of this Benefit Association, and thus secure the benefit to his family, as well as contributing a small pittance to other families. I have no policy in any insurance company, but I do hold membership in this Association, and it makes me feel very comfortable. It does me good, too, to send our secretary \$2 for the family of any brother preacher whom death removes from us. Truly do I recognize in so doing that "it is more blessed to give than to receive." Any white Baptist preacher, under sixty-five years of age, actively engaged in the ministry and in reasonable health, and recommended by three deacons or by three members of this Association, may become a member. The Association is not restricted to Texas. Texas is broad, but this Association, like the Buckner Orphans Home, is broader, knowing no state lines. Several brethren in other states are already members. In applying for membership, making remittances, or seeking further information, please write to Rev. W. C. Luther, no street or number necessary in the address.

When bad people pay the preacher the sermon should be taken with a grain of salt. Men who make the greatest pretensions are usually poor workers.



"Some Day."

"Some day," we say, and turn our eyes  
Toward the fair Hills of Paradise.  
Some day, some time, a sweet now rest  
Shall blossom, flower-like, in each  
breast.  
Some time, some day, our eyes shall see  
The faces kept in memory.  
Some day their hands shall clasp our  
hands  
Just over in the morning lands.  
Some day our ears shall hear the song  
Of triumph over sin and wrong.  
Some day, some time; but oh! not yet.  
But we will wait, and not forget  
That some time all these things shall be  
And rest be given you and me.  
So wait, my friend, though years move  
—slow.  
The happy time will come, we know.

—N. O. Item.

Notes from Red Level.

Bro. S. P. Lindsey having received the hearty, unanimous call of the church here, preached his acceptance sermon Saturday. He also preached Sunday at 11 o'clock to a large congregation. I feel that the church has made no mistake in securing the services of this man of God as an undershepherd for another year, and we hope to see, under his administration, much good accomplished, in the name of our Master, not only for the church but the community at large.

Bro. Lindsey accepted the call of the church with the distinct understanding that once each month he take up a public collection for Missions. This was done at the close of the 11 o'clock service, Sunday, for State missions, resulting in a very nice collection. This is the first collection along these lines since we have been among these people. By this method of once a month for our mission cause, when the general roll is called at our Association, Fairmount church will be there, and not be as our delegates were at the last one—\$25.00 pledge and nothing to pay with.

The good ladies of the Ladies' Aid Society have purchased a nice stove for the church and Sunday school and donated same to their use. God bless our good women.

There have been several deaths in our community since my last communication, and as a result there are some sad homes. While some have been taken away by the summons of the death angel, there are others coming into the community to remain as citizens.

Bro. A. H. Paucy went into the Orphan's Home at Evergreen and took therefrom one of its most attractive inmates, Miss Minnie Watson, as a helpmeet along life's pilgrimage. They have already joined heartily in the work of church and Sunday school. We want more like them.

Madam rumor has it that Bro. Jeter, of the firm of J. I. Duns & Co., Hardware & Furniture dealers of this place, will very shortly bring his bride home. Also, it is rumored, that Col. Lee Jones, the new hotel proprietor, will bring in the proprietress for the hotel in a few days.

Our old friend Jule J. Barrow, of Riverfalls, has purchased a beautiful lot just across the street from us, and is now putting material on the ground for a handsome residence. We always welcome such as Jule Barrow and his good wife in our community.

We intend to put forth more effort to get our people interested in reading the ALABAMA BAPTIST, and we hope soon to send you a nice subscription list. We think that every Baptist home ought to have the ALABAMA BAPTIST in it.

We received notice to attend the Masonic funeral of Bro. H. Larkins at Georgiana Sunday, Bro. Larkins having crossed over the river Saturday. Circumstances were such we could not attend.

Yours for Christ,  
Jno. M. Sims.  
Covington county, Dec. 2.

Dedication at Belle Ellen.

Editor Alabama Baptist:  
Last Sunday was a great day with the Belle Ellen church and pastor, Bro. W. B. Crumpton was with us and preached a fine sermon, which was enjoyed by the entire congregation. After the sermon Bro. Crumpton offered the dedication prayer. The pastor then delivered the keys to

Bro. H. G. Caldwell, one of the deacons elect.

In the afternoon we had an ordination service, during which brethren H. G. Caldwell and J. W. Adams were set apart to the office of deacon. These brethren are godly men and of "good report." The church never had any deacons before they were ordained. They have acted in that capacity all the year, and being tried were found faithful.

Bro. Crumpton preached to the young men Sunday night. There were a great many young men in the congregation. The sermon was very appropriate and was well received by every one. Several young men told me next morning that they were glad they heard the sermon.

The church and congregation gave, during the day, \$18.57 for missions, and the Sunday school gave \$8.00 for the Greensboro church. The congregation pledged \$67.50 Sunday night towards painting on the inside of the building.

This closed the day's work and ended the first year of my work with the church as pastor. I began preaching for them last December, when they had no house of worship and no Sunday school. I preached in the school house. The church had nine members; only four of these were males and they worked every day for their living. A building committee was appointed at the first meeting. Everbody helped us. The Bessemer Land & Improvement Company, which is the mining company at Belle Ellen, gave us \$75.00. Bro. Herbert, the superintendent of the mines, and a godly man who is ever ready to help along moral and religious lines, helped us by his counsel as well as his means. Many in the place who were not Baptists helped us, and several away from the place aided us. The State Board also stood by us until we got on our feet. To all of those we feel profoundly grateful.

We worshipped in our new house the first time the second Sunday in April by using temporary seats, at which time we organized a Sunday school, which has been in a flourishing condition ever since.

The Sisters organized in January, and during the year contributed about \$200 to our church building. We have a building that cost about \$700 besides the furniture. We do not owe anything, and besides we raised during the year \$49 for missions.

Our B. Y. P. U. meets every two weeks. The Sanbeams also meet every two weeks. The membership of the church has grown from nine members to thirty-two. The secret of their success is due to united effort—there are no grumblers in the church and hence no friction anywhere.

Bro. Crumpton's visit will do the cause good at Belle Ellen. We expect next year to pay more to the State Board than they gave us this year.

I enjoyed reading the report of the Convention in the ALABAMA BAPTIST. I did not get to attend and reading the report is the next thing to attending it.

Turning the Institute Board over to the Board of Ministerial Education was a wise thing, but I believe it would have been a wiser thing to have turned it over to the State Board of Missions. There is where its work properly belongs. The oversight of the Institute work will in no sense conflict with the work of the State Board of Missions, but on the contrary one would be a help to the other.

I stand ready to work with the boards anywhere the Convention puts them.

J. M. McCord.  
East Lake, Nov. 29.

Southern Railway announces Christmas Holiday Rates between all points on its lines one and one-third first-class standard one-way fare for the round trip. Tickets to be sold December 23d, 24th, 25th, 30th, 31st, 1901, and January 1st, 1902; final limit January 3d, 1902.

To students of schools and colleges, upon presentation and surrender of certificates signed by Superintendents, Principals or Presidents of the various institutions, tickets at these rates will be sold December 16th to 22d, 1901, inclusive, with final limit January 8th, 1902.

For detailed information call on any agent of the Southern Railway. W. H. Tayloe, A. G. P. A., Atlanta, Ga.; R. W. Hunt, D. P. A., Charleston, S. C.; J. C. Bean, Jr., D. P. A., Atlanta, Ga.

From the Evangelist.

Editor Alabama Baptist:

Politeness, at least, requires that I acknowledge the compliments of your late correspondent "Up to Date." I have no idea that you or anybody else can imagine what I thought of when I read his supposition of my death. It was this: A long time ago, there lived, perhaps in Georgia, a bibulous old fellow named Gafford. I don't think he was a member of the church, for in those days it was not considered, as in these, exactly exemplary to be a sign-board for a "doggery." Once, in returning home, his load from the grocery being perhaps a little more if possible than usual, like a weary brother in a tradition, he sat down to rest, or rather unconsciously lay down in the corner of the fence. While his nap was not exactly of the Rip Van Winkle style, still it was somewhat protracted, extending into the third day. Upon his awakening, the first thing that met his sight was a curious crowd complacently eying him from the top of the fence. Addressing the scavenger, Gafford said: "You're too smart, I ain't dead yet." Since that time "Gafford's crowd" has been a synonym for disgusting precocity. However, I like your correspondent. I shall not fall out with him because he evidences the tenacity of certain people who are said to "rush in where angels fear to tread." He seems to have a way of looking at things as they are. I am rather visionary, and look for things as they ought to be. He is practical. I confess he "sized me up" correctly as being no better than I ought. But he touched me in a tender place when he suggested that sometimes we don't pay for our religious papers. I was in the direct class. His shot hit my conscience and I enclose arrears. It may have the same effect on other consciences. A fellow who is vulnerable has to be careful. My first resolve was to give your correspondent a piece of my mind as soon as I had leisure to clip off that much, but when his stray shots were wounding my conscience into giving up dollars I thought better of it. It was the same way about paying the preacher his dues.

I'm afraid quite a number of churches may be some, if no more, behind in payment of salaries. Occasionally, I notice a preacher has resigned because of inadequacy of salary. That seems to me to be a reflection of the preacher. Why, if one of my churches was to be slow in paying or a little behind in amount, I would take it as notice that there was an inadequacy of pulpit entertainment. I would use the intimation as a leverage to effort and give 'em a *quid pro quo*. There are so many preachers unlike me that I'm afraid the practice of resignation will continue even after this suggestion of a little mental effort.

The most lamentable case of resignation of which I have heard is that of an able minister who confessed that he didn't have the backbone to contend against the corruption in the church. I hardly think he can claim apostolic succession from St. Paul. I guess though the ministry was with Paul a vocation. If it had been a profession, may be so, he would have avoided strifes and imprisonment. I reckon it is unfortunate for morals and religion that now and then, and here and there, a man (if it be lawful to call such a man) enters the ministry ignorantly supposing it to be a profession. Such a fellow is likely to hesitate to "cry aloud and spare not" when corruption is imbedded in good pay. I don't speak from experience, but it seems to me that it must be a most pitiable condition of conscious duplicity when a preacher caters to corruption for bread. It would be better for him to go out of commission and recuperate self-respect. I know we have to be careful in discipline to avoid "withdrawing" from the brother with a long bank account, but by doing so we have to carry some heavy weights.

Just now, in one of my churches, there is a disposition to discipline a brother for getting drunk. You know that is an indiscretion which cannot be easily hid. Perhaps publicity is the only element of criminality in the church. There are so many things as bad or worse than drunkenness which we overlook. I have known some good men who would get drunk. I don't think I ever knew an exceptionally good man who was a habitual liar. But even lying has fallen from

the high place of error it used to occupy. It has come to be looked upon as quite respectable. It used to be quite humiliating to refined gentlemen to confess to lying. Latterly I have heard several refined gentlemen confess not only to perjury but theft, and they did it with such inimitable grace as to win applause. I rather think that this lamentable state of affairs is chargeable to a pusillanimous pulpit. "Priests who neglect mortality for opinion have mistaken the interests of society," was written by an observant man in the eighteenth century and it holds good to this day. Do the churches reflect the light of the ministry? If so, how long before "gross darkness will cover the face of the earth?" Think how much depends upon pulpit courage! It may be paradoxical, but the very popularity of the pulpit is a sign of the decay of morality.

I know, brethren, that applause of the people is sweet—I like it—but is it not sure evidence of our reversion to duty? Are there not some of us who would quit preaching if it were not for applause and pay?

THE EVANGELIST.

Why Give our Money to Ministerial Education?

W. JAS. ROBINSON.

God in his wisdom has ever seen fit to choose the foolish and weak to overcome the wise and mighty. It is a remarkable fact that only a small per cent of the candidates for the ministry are men of culture or means, and still more the wonder when we realize that of all classes the ministry is the most learned. Could not these men educate themselves if left alone? In times the ones with the real metal in them would nearly all do so, but it would take much valuable time to do it.

We are commanded to pray the Lord of the harvest to send laborers into the vineyard, because the are already white for the harvest. It is never wise to use a dull sickle. Both time and grain are wasted. We should be willing to give of our means to help prepare the men who give themselves, in order to have them come more quickly with a keen sickle. I will not argue that they could not be educated without this help but that it saves time, and that means a saving of souls.

The candidates themselves give into this work all they have, are and hope to be. We are used to counting sacrifices by worldly standards, and there is no other way. By this measure the minister makes a sacrifice of very much indeed. Few of them ever have the means to enjoy the real comforts of life, and are invariably among the poorest of their associates.

It is seldom a minister can leave his family above want when he dies. While I am writing this, one of our noblest and best men, Dr. McGaha, lies unconscious and is dying by degrees. His brethren loved him so that they have given a nice sum to buy the wife and children a home. This token of love shows that a minister sacrifices all. His only wealth is the love he may win by his labors and the never failing promises of God. The true minister does not count this sacrifice but only wishes he had more to offer unto the Lord.

I make the above argument and the following, not because ministers count them, but laymen do. Suppose a minister does save his money and invests it judiciously. What then! Why, the censure and abuse of a stingy covetous laity will be poured out without stint upon him. Talk of "preaching for money," and reducing his salary will soon fill the air as microbes. As if the preacher's family must inevitably suffer privation while his membership bank in ease and fare sumptuously every day.

Then his work is not entirely his own. As a preacher he is a mouth piece for the church. Through him as its representative the church does her evangelical work. He is not, as an individual, responsible for the maintenance of the gospel, but the churches in their organized capacity are. Surely as he is the representative of the people his expenses should be paid by the people; and if while he is representing the laity they are enjoying the fat of the land, surely some provisions should be made for the minister and his family.

By supporting the ministry the laity becomes partners with them in

soul winning. And this is beyond a shadow of doubt God's plan. By helping educate the minister and then by supporting him when he preaches, you are doubly a partner with him in a most glorious work. Some one must till the soil, manage the factory, keep the store, etc., and none are better suited to this work than goodly laymen. In these pressing secular callings they have little time or opportunity to win souls directly, but what a glorious opportunity to put their money into training men to do it for them.

The business man is held responsible for the actions of his agents, and is equally expected to reap rich returns from their labors. The very same principle holds good in winning souls. You give your money to increase a young man's efficiency in soul winning and you have a share in every soul he wins and God will reward you accordingly.

Some times our country brethren say they help educate men for the ministry and then they leave them for the towns and cities. True, in many cases, but what if they do? The field is the world, and they are still the field, and you still have preachers. Your objection is selfishness, and God can not bless such a motive as that.

But does ministerial education pay? Yes, in every way. I only want to argue one point here. Ministers who are the recipients of this money are easily the most liberal contributors to the fund. Many of my fellow students who received help from "the board" have gone into the pastorate and from their own purses have much more than returned all they thus received; they have not stopped at that but still the small rivulet flows on into the treasury.

The student who eats the food paid for with your contribution lives on a very simple diet. As a class they are used to hardships and privations. I have known them to live on five dollars and less per month, and dress themselves with second-hand clothes. Not all do this, by no means, but they all merit consideration because of the privations they are compelled to endure to educate themselves.

Surely when men give all they are and hope to be, to our ministers we should be willing to share with them. Let our ministerial boards be careful who they help, but by all means let us help the worthy. Angels would gladly have a part in this most glorious work of redeeming souls.

Grenada, Miss.

Sunday School Work.

An important meeting of the Sunday school workers of the city was held Sunday, December 1st, in the Dexter Avenue Methodist church: A fair crowd was present, and some pointed and interesting facts were gathered as the result.

This meeting was called for the purpose of considering again the plan of making a house-to-house canvass during the first part of the new year to ascertain the families in and out of the Sunday schools.

The movement will be the most momentous ever undertaken by the Sunday school workers in the history of the city.

A committee was appointed, consisting of Messrs. M. Cody, Judge Carthell and W. B. Davidson. This committee will block off the city into sections. Visitors to the number of 300 will be assigned to certain sections for them to make a canvass.—Montgomery Journal.

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For the Alabama Baptist.

Thanksgiving at Roanoke.

ROANOKE, ALA., NOV. 29TH. On yesterday at 10:30 a. m. a thanksgiving service was held at the Baptist church at Roanoke. The school attended and a large congregation from both the church and the town. Prof. R. E. Black and his choir favored the people with a program of music, the excellence of which can be fully appreciated only by those who are acquainted with his rare ability and artistic genius. After prayer by Rev. H. J. Hollady, the thanksgiving sermon was preached by Rev. H. C. Risner from the text, "Ezekiel 2:1. 'Son of man stand upon thy feet, and I will speak unto thee'." The sermon was in part as follows: There are many agencies which may be employed to enhance the dignity of life, but none can so sanctify and beautify as the transforming power of God. The supreme qualification for communion with God is humility. When God would speak with Moses he bade him to be humble and thus it has ever been true that men were in the attitude of humility when they received the most gracious messages from God. To take a humble view of life is not to take a grovelling view; a grovelling view of it is as distasteful to God as a conceited view, for neither is found in humility. To be humble is to have a keen sense of what God would have man to be, and to be willing to stand up on all of his God given privileges and let God tell him how he proposes to embellish life with the dignity of his original manhood. In order to possess this dignity there are three stages of life through which man passes. The stages may be compared to the condition of the earth's temperature. There is the surface temperature produced by the invigorating heat of the sun; this heat extends only a few inches under the surface. Then there is that intense temperature generated from the earth's center, thus leaving the intermediate portion of the earth's interior at rather cool temperature. This same principle is found in the three stages of life. Take the boy with his surface view of life, which is a reality to him; his horizon is large, his vision is clear, and his sky reveals the lustre of an unclouded day. He is rich in vigor, prolific in plan, buoyant in hope, abundant in promise, fertile in resources, warm in heart, and undaunted in courage. To him the meadows are green, the ocean blue, the flowers fragrant, and every day he hears, "Tongues in the trees, books in running brooks, Sermons in stone, and good in every thing."

But alas! the chill November winds of the intermediate life begin to blow, the hand of deception has made its mark upon his unclouded sky; his faith is shaken, his horizon contracted, his vision dim, his fondest hopes begin to decay, and ere long the hopeful host of childhood days becomes the misanthrope of their time, and from them, in this depressed condition of life springs a phalanx whose minds are permeated with skepticism, anarchism, and all the isms cheerished by that unprofitable host who say that men having money are scoundrels and those professing religion are hypocrites. They look upon the fondest hopes of all mankind as ultimate failure and sing doleful tones. "What is friendship but a name, A charm that lulls to sleep, A shape that follows wealth and fame, And leaves the wretch to weep."

As regards man in this condition, one of two courses must be pursued; he can remain in his deplorable condition of despair or he can lift up his head, rise to his feet, conscious that while in this labyrinth of life. "Some will hate thee, some will love thee, Some will flatter thee, some will slight thee."

He can yet say with firm determination, "Cease from man and look above thee, Trust in God and do the right." To this class of people God has a message; for God has said in His infinite word "He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." There is no hope for man so long as he continues in his grovelling conceptions of life as the ultimate end. God first gives a man a digni-

fied idea of life; that the reality of this idea is to be perfected in him, his circumstances being the tools and God the chief workman. Man is bidden to stand up, but on what shall he stand? He is to lay hold with faith upon God, stand upon the righteousness of Christ, encouraged by the faith of the patriarchs, strengthened by the words of the prophets, enriched by the legacies of the fathers. I say enriched, for think of what we are and what we possess and whence we came! It is all a legacy of faith; the faith of men standing on their feet trusting in the promises of God. Columbus was a providential man; Columbus was a man of faith. In the great movements of history some men stand forth pre-eminently among their fellows. They are like pivots upon which the epochs of history turn. Such men were Moses and Abraham, Nehemiah and John the Baptist, Paul, Cromwell and Lincoln.

The same type of men is seen in our pilgrim fathers. It was in the fullness of time when America was discovered, the Bible was unchained, printing had been invented and this glorious country was the ripe receptacle for the principles inculcated by the pilgrim fathers which gave birth to this great Nation. In the presence of terror, in the face of discouragement they moved forward disseminating the glorious truth of freedom to worship God until their civilizing influences had made its way to the summit of the Alleghanies where their mantle fell vigorously upon their children who moved steadily onward until they reached the sweeping waters of the Mississippi, thence to the crest of the Rockies, and still onward following the Star of their hope until at last it mingled its silver beams with the golden glories of the Sun-set coast. As a nation we are the creatures of that star, the children of that hope and we can do nothing less than recognize its leadership; for some day it will belt the earth with bands of light, and the star of empire, which is the star of Bethlehem, will lead our Nation and the whole world to the portals of the King, where liberty, light and truth shall reign in an eternity of truth and perfection.

Here the speaker spoke pathetically of his thankfulness for the privilege to preach Jesus. The sermon being closed Bro. G. W. Hill was asked to lead in prayer. After prayer the pastor asked if any one present wished to speak. Bro. G. W. Hill making a few remarks said he would be glad to hear from Capt. W. A. Handley. The great man rose from his seat and said to the pastor, "The only speech I have to make is, if you will open the doors of the church I will join." This brought an increased joy to the hearts of the large congregation who were already deeply affected by the spirit of God accompanying the eloquent sermon; for Capt. Handley has been a father in education in our county and the town; having spent much of his money and time in the erection of the Colleges and Churches of the town and country. He enjoys the confidence of his people; he has represented his people in the Congress of the United States, in the State Senate and was one of the most efficient members of the late Constitutional Convention. To behold the good people of the community and the boys and girls of the school taking him by the hand, bidding him God's speed in confessing his Saviour before men was a spectacle worthy to make both men and angels weep for joy.

F. P. NICHOLS.

A Traveling Pain.

There is no disease quite as peculiar as rheumatism. The pain which is in the little finger today may be in one of the toes tomorrow. And so it travels all over the system, seeking an outlet, and finding none it settles permanently in one place, and from its home other pains start out, and settle down and multiply. Dr. Drummond's Lightning Remedies for rheumatism attack the disease from all points at once, and their work is always successful. If your druggist has not got these remedies, write to the Drummond Medicine Co., New York, and describe your case. Agents wanted.

Do not be too much elated by compliments till you are sure as to the character and motives of the people who offer them.

Receipts at State Board of Missions

For August, 1901.

Table with columns for State Missions and Home Missions, listing various churches and their contributions for August 1901.

FOREIGN MISSIONS.

Table listing foreign missions and their respective contributions.

Main financial summary table including Orphanage, Ministerial Education, Institute Board, Miss Willie Kelly, Miss Hartwell, Texas Churches, Aged and Infirm Ministers, Scottsboro School Property, Jacksonville Church, Chair for Chipped Chinese Girl, Organ for N. O. Church, Chinese Missionaries Home, Recapitulation, and Winter Excursion Rates.

A Faithful Work.

C. H. WETHERS.

A Christian's faithfulness to his brethren is real faithfulness to God. Many Christians seem to think that faithfulness to God is something which is separate from efforts in behalf of their fellowmen, but it is not so. One cannot be faithful to God without being faithful also to men. He who says that he is true to God and yet is untrue to man, is really untrue to God. In John's third epistle we find these significant and far-reaching words: "Beloved, thou doest a faithful work in whatsoever thou doest towards them that are brethren and strangers withal, who bear witness to thy love before the church." Here is an intimation that every Christian may do a faithful work in ways which are easily within their reach and power; for, note this phrase, "whatsoever thou doest." That word, "whatsoever," includes all good acts. Some of the acts may be most commonplace. They may be little errands of help, common words of cheer, small attentions which carry comfort and hope to the weary and discouraged. The cup of cold water to the thirsty belongs to the "whatsoever." The glimmer of a timely smile, thrown into the face of a forlorn soul, is a "faithful work." A chirping word to the ragged boy on the streets, whose home may be a social hell, and who may be a stranger to you, is a faithful work, especially if you have faith that God will bless your effort to help the boy. I am glad that John put the word "strangers" along with the word "brethren" when he wrote that passage, for that word takes in everybody. And I say again that such a faithful work may be performed by every Christian, however small his ability is. If the many Christians who are habitually saying that they are "trying to be faithful" will just go to doing "whatsoever" they can to make glad and hopeful and more useful their brethren and the strangers about them they will render a most faithful work to them, which God will accept as faithful work for himself.

Good Records.

Editor Alabama Baptist:

My work in the future will be the same as it has been—Pineapple two Sundays, Buena Vista and Pineville one Sunday each. In September I resigned the care of Pineapple church. The church, after having the question of pastoral supply before it for two months, called me for the same time and same salary. I have accepted. I have served this church for fourteen years, and, all things considered, it looked to me, that the time for a change had come. But the church said not. This is a large church numerically, but not as strong financially as some people think. The membership is badly scattered and the work is hard; there are many noble spirits here. The church has a good record, and the outlook for the future is hopeful. Pineville church is another old church with a good record. The pastor has the hearty support of the membership. The work here is growing and encouraging. The last of the three old sisters is Concord church, Buena Vista. I must say that I am closely endeared to the noble brethren and sisters of this church. I am commencing my twelfth year with them. Those who attended the last meeting of the Pine Barren Association can testify as to the kindness and liberality of this church and community. I will say that I am much encouraged with all of my work and hope with the Master's help, to do better work for them than I have ever done. D. W. RAMSEY.

WINTER HOMES IN SUMMER LANDS.

The above is the title of an attractive booklet just issued by the Passenger Department of the Southern Railway. It is beautifully illustrated and fully describes the winter resorts of the South. A copy may be secured by sending a two-cent stamp to Mr. C. A. Benscoter, Assistant General Passenger Agent, Chattanooga, Tenn.

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## Alabama Baptist.

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Write all names and postoffices distinctly. In ordering a change give the old as well as the new address. The date of label indicates the time your subscription expires. If you do not wish it continued, order it stopped a week before. We consider each subscriber permanent until he orders his paper discontinued. When you order it stopped pay up to date. Expense of remittances by registered letter or money order must be paid by the sender.

RESOLVED, That we heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—Resolution adopted by the Baptist State Convention at Gadsden, November 10, 1899.

## PUBLISHED EVERY THURSDAY.

Office, 204 Dexter Avenue, Upstairs.

I thank Dr. Teague for his timely and considerate letter. It means much. His long experience and observation entitles him to the highest consideration in matters of this sort. If another Baptist weekly is started in this State it will be no fault of mine. For a reasonable price I will sell the promoters the ALABAMA BAPTIST. Let us have but one paper and earnestly maintain that. Let me say this, however, that the announcement of the issuance of a new paper in January will not make me sacrifice a property I have held in trust, so to speak, for the Baptists of this State for nearly twenty years, and which has always been true and faithful to every denominational interest.

J. G. HARRIS.

Long pastorates have been discussed time after time, and still there are differences of opinion concerning the matter. It has always occurred to us the length of a pastorate should be governed by the good accomplished. So long as a preacher is carrying on his work successfully and satisfactorily to all concerned there should be no cause for resignation. If, however, there are any grave obstacles that clog the work, and friction arises so as to create factions and contentions that cannot be overcome or healed, then the time for resignation is at hand. We have read of some long successful pastorates, terminating only in the death of the minister. Dr. John Gill was pastor of a Baptist church in the city of London, England, for 51 years, and Dr. John Rifon, his successor, was pastor of the same church 63 years, making a united period of 114 for the two pastors.

PREACHING the gospel of Christ is no flowery bed of ease. It requires earnest, constant, prayerful study. To preach the Word is to teach the Word. The pastor that can't instruct the people intelligently in divine things is out of place in the pulpit. The preparation of sermons is by no means an easy work. The weighty responsibility can't be computed. One false step, one misleading expression, one wrong interpretation of Scripture may ruin some immortal soul. The power of the gospel in the saving of souls is the great end and aim and purpose of all preaching. If, therefore, the gospel is misinterpreted, wrongly applied, so as to produce error and therefore mislead, the minister so doing is responsible to God for that error. Let no man underrate the great weight of responsibility the preacher takes upon himself as a teacher from the sacred desk. He needs to study constantly and accurately that no mistakes be made. There is no greater calling and no weightier duty imposed on man than that of proclaiming the Truth as it is in Jesus to a sinful world.

## PURIFICATION OF CONSCIENCE.

Perhaps one will say, who may read the heading: "It does not touch my case! It is in vain you urge one to keep a conscience void of offence for my conscience is already corrupt. I can look upon my whole past life with no other emotion than unfeigned sorrow. My life has been consumed and disquieted in vain. I have done nothing for Jesus. I have been cold to his love and negligent to his cause, and now realize that I am nearer than ever to a hopeless and woeful eternity. Others may require to be guarded; but I need, first of all, to be healed."

Well friend, beloved, your case is sad but not hopeless; for now let us tell you, in brief, how that impure conscience may be cleansed. There is a remedy for you. Deep as your wound may be, there is a balm in Gilead and a physician there.

You need to confess your sins before God. Confession is necessary; an earnest, penitent, entire, repeated confession, in order that you may recover purity and peace of mind. According to the Scriptural representation, sin is a burden too heavy for you to bear; in confession this burden is cast off. It is an inward poison which burns and consumes the vital organs; but when the heart is poured out before God in confession the bitterness of death passes away.

You remember this was the experience of the royal psalmist: "I said I will confess my transgression before the Lord, and thou forgavest the iniquity of my sin." How quick the change for a penitent outburst of sorrow to a joyful sense of pardon! And how startling! It seems to us almost a contradiction to say that, when we criminate ourselves, then God discharges us from guilt; but indeed this is a great truth of religion. When the gloomy clouds gather thickest, that is the season for heaven's gracious rains! When we judge ourselves, then God judges not!

Go then, troubled spirit, before the mercy seat! Tell that Holy Being, whom you have offended, what you have done. Like David, confess your transgression before the Lord, and he will forgive the iniquity of your sins. Nor must you cease after one confession. Alas! Your hearts will renew their iniquities again and again; as in the cleaning of a house, the dust will gather still, and the work must be renewed from day to day. So new impurities of heart contracted, require frequent renewals of that godly exercise by which impurities are removed.

Do not shrink from humbling yourselves before God. Doubt not he will exalt you in due time. Charge yourselves with your sins and condemn yourselves before him, that he may not condemn you at the judgment day. Make bare those wounds that are so full of pain that God's balm of forgiveness may be laid upon them. Herein exercise yourself, that you may have a conscience void of offence.

You need also to exercise faith in the atonement of Jesus Christ, your savior. You need that divine principle which takes to itself what Christ has done in order to save his people from their sins. The influence of this great work must be exerted upon you, for he is the only mediator between God and man. Through him the blessings of grace descend, and no man cometh unto the Father but by him; To him then you must repair whenever a sense of sin weighs upon you, and you feel that you have been defiled. Give yourself up to be saved and ruled by him, in new acts of faith, and even that flashy robe you wear, that has so often been defiled, will yet be changed into a white and shining righteousness, in

which you shall stand among the angels before the throne of God.

Dearly beloved, it is time for us to take heed of these things: Let conscience be attended to. If we will not permit it to convict us, God will require it to condemn us. If we heed it not when it whispers like the wind we shall hear it roaring like the tempest. The awful authority of God is impressed upon it; and he who neglects it will be fatally hardened and forever undone. Let conscience be kept void of offence that life may be full of sweet satisfactions, that when the last day of the last year of our lives has come, we may be able with the apostle to exclaim: "I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness."

## "THE POWER OF GOD."

God is in Christianity and must be. For there is no power in mere word, however high in its origin or sacred in its teachings, to effect the conversion, the forgiveness and the holiness of men, and to establish a new relation between earth and heaven. A more potent agency is needed for salvation than pen and ink and letters which give expression to the thought of genius, or even the eloquent speech which appeals to the sensibilities and passions of the popular heart. When we speak with effect, our "gospel is the power of God unto salvation." When the guilt of sin is removed, "it is God that justifieth."

In the cause of truth all heaven is interested. The glorious spirits of that world observe the progress of the gospel with unflinching attention and celebrate its triumphs with sweet raptures of heart and song: But the God of heaven above all. He descends in word and spirit to knock at the inhospitable door of the human heart; he sends his ministers as ambassadors in his stead to beseech men to be reconciled to him; he appears in saving power upon earth, effecting human souls by wonders greater than those once wrought on bodies diseased and dying—a mighty beneficent King riding in the chariot of salvation.

This one circumstance shapes the past, the present and the future of Christianity. God is in it. His power attends it. He gives testimony to the Word of his grace. And this is the highest encouragement to all anxious-enquirers and all Christian workers, they are instruments in an almighty hand. Hence the name of the Triune God is impressed upon every convert at baptism; and the apostolic benediction and greeting is, "The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all!" The spread of the gospel reveals the presence and power of God, and even unto him shall we look for the evangelization and "conversion of the world, through the gospel of the Lord Jesus.

CUNNINGLY devised fables, clap-trap anecdotes, inappropriate illustrations, do not constitute the preaching of the gospel. While sensationalism, so-called, properly adjusted to the times and the subject and purpose, may not be amiss, yet there is a species of sensationalism found in the pulpit, during revival meetings, that does great harm. It is argued, that unless something is done to excite the curiosity of people, many will not come to these meetings. To get the crowd is why sensational methods are used. We admit the crowd is what is wanted. The more in attendance the greater the prospects for doing good. Yes, induce the people to come, but not at the expense of proper and judicious methods. There are methods calculated to draw the people to revival meetings that may seem to be sensational,

and yet are in perfect harmony with piety and true religion. To get out of the old ruts may seem sensational, and yet it is to meet changed conditions, which, under the old rule or plan, would smack of sensation. Times change and men must change with them, but keep the spirit of Christ in the change and all will be well.

## FIELD NOTES.

The forms close on Tuesdays at noon. Copy should be sent in from Wednesday to Monday.

Several important articles are crowded out of this issue.

The Ladies Aid Society of the St Stephens Baptist church has raised funds to purchase new lamps for the church.

Rev. A. J. Preston preached a sermon last Sunday to his congregation at Prattville, on "Religion and Politics."

Bro. Barnes writes from Sulligent that he is getting things in shape for his new work, and the prospects are encouraging.

We are requested to state that J. M. Pace, who was recently sent to the coal mines from Franklin county, is no relation of Rev. J. O. A. Pace.

The eastern district of the Cahaba Association will meet with Pisgah Baptist church Friday evening at 2:30, Dec. 27th, 1901. Program will be published next week.

Next week's paper will be our last issue for 1901. We will give the office force holiday during Christmas week. The paper will greet its readers again with the advent of the New Year.

Thanks to Bro. W. W. Lee, of Greensboro; we have just received a list of new subscribers from that place which includes nearly every one there who should be a subscriber to their denominational paper.

Rev. J. W. Stewart, of the Baptist Orphanage, was in to see us Monday. He preached two excellent sermons to the Baptist congregation Wetumpka Sunday and there were two additions to the church.

Rev. W. G. Baker, the new pastor of the Baptist Church, arrived Saturday and preached Saturday night, Sunday and Sunday night, to large and appreciative audiences.—Fayette Banner.

The fifth Sunday meeting at the Central Association will be held with Harmony church, four miles east of Equality, Coosa county, beginning on Friday before the 5th Sunday in December 1901. Program will appear in next issue.

Chas. W. Hare, Esq., editor of the Tuskegee News, made a fine speech before the Good-roads Convention in this city last week. It was highly complimented by the thinking men. Bro. Hare was once editor of the ALABAMA BAPTIST.

The Good roads Convention was a great success. Representative men came from every section of the State. Let every county have one of these conventions. Good roads will advance the material progress of this State, in a greater ratio than any other movement. Let the good work go on.

Rev. F. M. Wood, pastor of the Baptist church at North Birmingham, visited Thorsby in Chilton county on last Wednesday and assisted in the organization of a Baptist church at that place.—Bro. Wood formerly lived in Chilton county and has a large number of friends there who are at all times glad to meet him and hear him talk and preach.—Birmingham Times.

We had a good thanksgiving service at 10 o'clock at the Baptist church, after the sermon we took a collection for the Orphans and got \$5.00. At 3 o'clock p. m., I preached a Thanksgiving sermon at Searles, after which we got \$2.26 for the Orphan's Home. At night, Prof. Elliott had a fine exercise at his school, on "Thanksgiving," which was a very enjoyable exercise and a credit to the school.—H. R. Schramm.

In January Brother Crumpton will start on his trip to California. He has agreed to write up his trip for the ALABAMA BAPTIST. It may be before he is through, he will give our readers the substance of his lecture: "How a boy got through the lines to the Confederacy." He was in Cali-

fornia when the civil war broke out. His trip will bring up the old scenes and incidents afresh and we hope he will write them for us.

Our Sunday school seem to have taken on new life. We had the largest attendance yesterday we have had for several months. The attendance at the church service was unusually large. Bro. Preston preached an excellent sermon at the morning service on politics and religion, or Christian citizenship. At the night service he delivered a map-lecture on missions. The church is preparing to build a pastors home at some time in the not far distant future.—R. M. Anderson, Prattville, Dec. 9th.

Last week the Masonic Grand Lodge of Masons for Alabama met in the beautiful Masonic Temple in this city. A large attendance and important sessions were the result. The move to establish a home for the widows and orphans of Masons was enthusiastically received, and much progress was witnessed. It is believed by the Masons that it will not be long before the enterprise will take such definite shape as to secure its success in the near future. We congratulate this order in the undertaking and trust it will be pushed to completion.

State Board of Missions held the regular annual meeting on Tuesday last in the rooms of the Y. M. C. A. in this city. There was a full Board in attendance. The work for the year was laid out and passed upon. "Expansion" is the watch word. "Go forward" is the command. Various localities were fully considered where aid was needed, all that were thought worthy of assistance received an appropriation. There was no partiality shown to any section. The meeting was lovely and harmonious. Bro. Geo. G. Miles was re-elected president and Bro. W. B. Davidson, Recording Secretary.

Rev. Henry L. Lisenby died suddenly at his home in Geneva county, near Dothan early Saturday morning last, Nov. 30th, in the 69th year of his age. He was born in Dale county, not far from where he died. Mr. Lisenby had twelve children born to him, six of whom are living and thirty-five grandchildren. These, with his aged wife and innumerable friends, make a large number to lament the death of a good man. He had been for many years a Baptist minister, but had not for sometime been pastor of churches. His good influence was widely felt, as he preached daily by his godly walk and his life of faith.—Dothan Home Journal.

We had a very sweet and impressive observance of Thanksgiving at Evergreen church, in Autauga county, on the 25th. We met at church at 10:30 in the morning. First, little Annie Bishop gave us a beautiful recitation, "Thanksgiving." In the absence of our pastor Bro. J. M. Smoke gave us an excellent discourse from Psalms 103:2, after which a voluntary offering of more than ten dollars was made for Orphan's Home. There was dinner on the ground. In afternoon Bro. H. E. Wallace conducted devotional exercises. The address upon "Thanksgiving" was delivered by E. M. Bishop. "Progress of Missions" was discussed by Dr. W. L. Jones and H. E. Wallace. After singing a song we adjourned, feeling that indeed this is a day for which we should be thankful.—E. M. Bishop, Hucklebee, Ala.

On last Sunday night at the close of the services at the Baptist church the pastor, Rev. H. T. Crumpton, exhibited to those present, the picture of the new Baptist church they are now trying to secure funds to build. It is said that the building is a pretty one of modern pattern, having been drawn by one of the finest architects in the country. The congregation were delighted with the house and it had the effect of making those interested in the erection of a nice house of worship more determined to push the work on to success. Contributions are being solicited and a neat sum has been secured, and every one should lend a helping hand. Large contributions gladly received and small ones too. Nice buildings of worship are an index to the character of people the community is made up of, and since our town is made up of the best, our churches should bear out the statements. Let all help the good work along.—Abbeville News.



A Letter From Dr. Teague.

HARPERSVILLE, ALA., Dec. 6. Dear Bro. Harris: I greatly deprecate the announcement I see in the Age-Herald that another Baptist paper is to be started soon at Birmingham. One is quite enough. The starting of a second will only tend to foster the feeling of North Alabama and South Alabama; it has been hard to repress. South Alabama supplies Howard students mainly; and this generous course ought in every way to be practically appreciated. Besides, your earnest and persistent effort to keep a paper going, ought to elicit our gratitude. Cannot some arrangement be made to unite the two interests? Say, having a Birmingham editor? Of this I think you once dropped a hint. We ought to give you a patronage of 15,000 to 20,000 subscribers. I do not know why our abler brethren write so little for you. Strong articles from them on doctrine and discipline would interest the best thinkers among your readers, who would influence the masses. This writing is induced solely by concern for the great cause to be advocated. I have never had any sympathy with the genius fact, that does so much mischief. I do not care where work is done, so that it be done. Fraternally and truly, E. B. TEAGUE.

Rev. A. W. McGaha, D. D.

The death of Dr. McGaha has brought sorrow to thousands of hearts in Texas. He was one of the most popular of the Baptist Ministry in this great state. Coming here several years ago, as the pastor of one of the leading churches west of the Mississippi, he at once took high rank among the great spirits of the denomination and held it to the end. Becoming pastor of the First church of Waco, the largest church in the Southwest, he was loved by his people as few men ever are. In the great Convention of Texas he held a conspicuous position, and the confidence reposed in him was shown by the assignment to him of eminent positions. At the late Convention held at Ft. Worth, he was the appointee to preach the annual sermon. His work in this state was marvelous, active, energetic, wise in management, and affectionately persuasive in manner and in speech, he possessed the qualifications for achieving the success that crowned his labors. Before the large body of students of Baylor University he could command certainly as much esteem as any man living. His vigorous spirit was too ardent and urgent for his frail body. He knew not how to give up. He was at my home in the incipient stages of his illness, while returning from the Southern Association last May, and later I was with him in Waco, but he yielded not to the symptoms of advancing disease, nor to the earnest entreaty of friends. Resisting all, he was bent upon work for his Master. My impression is that he was a victim of over work. His death has occasioned a sad breach in the ministerial walls of Texas. Personally, the writer has sustained a great loss. To no one was I more devoted. Confidential, affectionate, tender, and yet perfectly candid with brethren, they loved him with the warmest devotion. He possessed a combination of qualities rarely found in a man. Boldness and tenderness, frankness and sympathy, courage and gentleness—all these were called into exercise and expressed as occasion demanded—these enabled him to reach a far larger class of people than are ordinarily reached by any one man. His loss has carried grief to thousands who loved him. B. F. RILEY, Houston, Texas.

Please Brethren

Send me the Minutes of your Association. I have the following: Birmingham, Coosa River, Calhoun, Shelby, Bethlehem, Selma, Colbert, Cleburne, Harmony, North River, Cahaba, Clarke County, Etowah, Mineral Springs, Tuscaloosa, Tuskegee, Pine Barren, Newton, Bessemer, Liberty (North), Callman, Montgomery. W. B. CUMMISON.

TYPEWRITERS—Easy Terms, large discounts. Rev. J. W. B., Brookside, Ala.

Christmas Offering for Jacksonville.

Few churches have been called upon to pass through a more trying experience than the First Baptist church of Jacksonville, Fla., on account of the terrible fire of last spring, which swept away nearly all of that city. Our Baptist brethren lost their house of worship and the pastor, with every family in his church but one, except those living in the suburbs, was burned out.

WORTH SAVING.

The Baptist church in Jacksonville is worth saving. A religious census had just been completed in the city before the fire, and it was found that there were six hundred Baptist families in Jacksonville. Jacksonville is the largest and most important city in Florida. Here thousands of tourists gather every winter. The First Baptist church is the only white Baptist church in the city.

THE LAW OF CHRIST.

Bear ye one another's burdens, and so fulfil the law of Christ. Would it not be a most commendable and Christian thing to remember this unfortunate church and struggling pastor in our Christmas joys, and send them a contribution toward their new church building? Many of our churches, Sunday schools and young peoples societies will have Christmas entertainments. Might not a collection be taken at these entertainments for Jacksonville?

HELP THEM TO HELP THEMSELVES.

The brethren in Jacksonville do not ask to be excused from giving. Notwithstanding their great losses, they have given \$7,000 towards the new church. In addition to this, it will be necessary for them to equip the new church when completed. The Examiner says of the Baptist of Jacksonville: "We have never known more generous giving on the part of any people, or more heroic devotion to a difficult and trying duty on the part of a pastor. Following in the wake of the Galveston disaster, it has been more difficult to raise funds for Jacksonville than it otherwise would have been. Despite all difficulties, however, Pastor Hobson has persevered with commendable tact and faithfulness until he is now nearing the end. No cause could be more worthy nor help more timely." The pastor has spent most of his time since the fire soliciting aid for the rebuilding of the church in Jacksonville. In his absence, the services have been conducted by the deacons. He has succeeded in raising about \$18,000 in cash and subscriptions. The church had \$5,000 insurance. We certainly ought to have at least one good, well equipped white Baptist church in the city of Jacksonville, costing not less than \$25,000 or \$30,000. Send contributions to Rev. W. A. Hobson pastor First Baptist church, Jacksonville, Fla.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists and the Montgomery Drug Company.

READ THIS.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BAURON, Pastor Baptist church, Ripley, Tenn. 28-31-1y

Minutes Please.

Brethren will please send me copies of minutes of Associations for 1901, not in the following list, which are the only ones received to date.

Bethel, Bethlehem, Birmingham, Calhoun County, Coosa River, Etowah, Harmony, Liberty (north), Mineral Springs, Mt Carmel, Newton, North River, Selma, and Shelby. I am in daily need of those not sent in.

Please notice change in my post office. Very Truly, M. M. Wood, Woodlawn, Ala. State Sec'y.

HOLIDAY RATES

Via Central of Georgia Railway, One and One Third Fares for the Round Trip.

Tickets will be sold between all points east of the Mississippi and South of the Potomac rivers to students of schools and colleges upon presentation and surrender of certificates signed by superintendents, principals or presidents of the various institutions on December 16th to 22nd, 1901, inclusive; final limit, January 3rd, 1902.

Excursion Rates to Charleston, S. C.

The Central of Georgia Railway will sell low rate excursion tickets to Charleston, S. C., and return, from all coupon ticket stations on its lines December 1st, 1901, to May 31st, 1902. Superior schedules, sleeping and parlor-car service are offered via Savannah and Plant System.

For full particulars apply to your nearest agent or representative of this company. J. C. HALL, G. P. A.

FOR OVER FIFTY YEARS

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

Conference was held at the Baptist church Sunday night, the object of which was to decide on plans and specifications for a new church; plans were presented and adopted. More enthusiasm was shown Sunday night than ever before. We are going to have a new Baptist church, sure. We have a hustling building committee consisting of J. B. Mills, Z. T. Kirkland, Z. W. Lany, Jr., E. C. Porter and Jno. B. Ward.—Abbeville Times.

Laying Up Treasures.

Under the above head the Anniston Hot Blast speaks editorially as follows: Two rich young ladies in Birmingham have departed from the usual ways of society, and by their self-sacrificing conduct are laying up treasures beyond this life. They are Miss Mignon Comer, daughter of Mr. B. B. Comer, president of the Avondale Cotton mills, and Miss Eva Hays. They have left the attractions and comforts of their homes and established a kindergarten school among the operatives of this mill and without remuneration are caring for small children of hard worked mothers and leading them through their teaching and example to lives of purity, nobleness and efficiency.

How much real happiness there would be in this life if thousands of young women, with their sweet Christian graces, would go into the homes of the lowly, and like Christ himself seek to raise them to positions of honor and influence.

Those who alone seek happiness in the frivolities of life will meet with many and bitter disappointments.

The Southern Railway has issued a beautiful booklet entitled "Hunting and Fishing in the South," which is a very attractive publication, giving full and concise information relative to the best hunting and fishing grounds along its lines, together with information as to rates of board, game laws, names of guides, and whether or not lands are posted, etc. This publication is complete in every detail and will be of great benefit to hunters and fishermen desiring to take an outing. Copy may be had by addressing either J. C. Bean, Jr., D. P. A., Atlanta, Ga., R. W. Hunt, D. P. A., Charleston, S. C., W. H. Tayloe, A. G. P. A., Atlanta, Ga.

BAPTIST PERIODICALS. GIVE clearest light for Baptist people. QUARTERLIES: Senior 4 cents, Advanced 2 cents, Intermediate 2 cents, Primary 2 cents. MONTHLIES: Baptist Superintendent 7 cents, Baptist Teacher 10 cents. LESSON LEAFLETS: Bible 1 cent each, Intermediate 1 cent each, Primary 1 cent each. ILLUSTRATED PAPERS: Young People (weekly) 13 cents per quarter, 50 cents per year; Boys and Girls (weekly) 8 cents per quarter, 30 cents per year; Our Little Ones (weekly) 6 cents per quarter, 25 cents per year; Young Reader (monthly) 4 cents per quarter, 16 cents per year. American Baptist Publication Society, Southeastern House, 69 Whitehall Street, Atlanta, Ga.

Bargains in Furniture

Our immense stock of Furniture is too large to be displayed in our large show rooms. In order to reduce same, we are making the following low prices:

- 3 Piece Bed Room Suit, In Solid Oak, 20x24 \$16.50
French Plate Mirror in Dresser \$16.00
3 Piece Parlor Suit, Upholstered in Silk Damask \$16.00

In White Enamel and colors, with and without brass trimmings, \$4 to \$25

Everything in Furniture at equally low prices. All inquiries promptly answered.

Ellis & Gay, 115 and 117 MONTGOMERY, ALABAMA.



CENTURY MFG CO.

CASH OR CREDIT. Catalogue FREE. PRICE \$33.50. It will pay you to send for our Catalogue No. 6, quoting prices on Buggies, Harness, etc. We sell direct from our Factory to Consumers at Factory Prices. This guaranteed Buggy only \$33.50, Cash or Easy Monthly Payments. We trust honest people located in all parts of the world. Write for Free Catalogue. MENTION THIS PAPER. DEP'T 393 East St. Louis, Ill.

\$1.35 New I D Buggy Seat Absolutely Free.

To advertise and quickly prove that the NEW I. D. SEAT makes a buggy comfortable for three grown people we will send, to anyone requesting it, one of these seats absolutely free. Write today. Duluth Mfg Co., Duluth, Ga.

Rev. Walker's Famous Dyspepsia Cure.

The well known Georgia Baptist minister has discovered a cure for Dyspepsia and indigestion that never fails. It gives relief in one minute and cures the disease in a short time. Col. Asa M. Bailey, wholesale lumber dealer, Cordale, Ga., writes: "A one dollar package of your Famous Dyspepsia Cure cured me of a terrible case of dyspepsia." Rev. H. M. Martin, Van Wyck, S. C., writes: "Send me another box. It is the best dyspepsia medicine I have ever found. I believe another box will cure me." Mr. J. G. Thompson, of Anclote, Fla., writes: "Fourteen months ago I contracted a dreadful case of dyspepsia. One month ago I saw your ad in the Witness and ordered your medicine. I gained ten pounds and am practically cured. I am a living witness to its marvelous power. Bro. J. C. Porter knows me. I refer to him." Send anywhere by mail for one dollar. Six boxes for \$5. Address: REV. E. H. WALKER, Box 93, Atlanta, Ga. A dollar bill in a letter comes safely.

WIDE Vestibuled Trains

MOBILE & OHIO R. R. Pintach Gas Lighted, Steam Heated, Through Sleepers Daily between Montgomery, Ala., Jacksonville, Fla., and St. Louis, Mo. Train leaves Montgomery 9:15 a. m. If You are Going To St. Louis, Through St. Louis, To the West, To the North-west, Take the Mobile and Ohio. The quickest, best, route.

P. S. HAY, S. P. A.

No. 2 Commerce St. MONTGOMERY, ALA. Wonderful Grate. Heats two rooms. Saves 75% in cost of chimney, and 4 the fuel forever. Address BURNHAM GRATE CO., HARTSVILLE, ALA.





In every receipt that calls for baking powder use "Royal." It will make the food of finer flavor, more digestible and wholesome.

For the Alabama Baptist Observations

The world, the flesh and the brethren and sisters demand sign of him who is pastor, missionary, or one doing the work of an evangelist. Faithful and industrious effort counts for naught unless that effort produces sign that he who runs may see and hear. They take no time to consider conditions and environments.

The church membership is too busy making a living, or pandering to their carnal natures, to respond actively to any pastoral plea or effort, yet the earnest and faithful pastor does not suit them because they see no flaming sign of his work. The field ought to have a self-sustaining church, certainly it ought, any field needs a good church. But the people are fearful, or indifferent, or both, or they may be very poor, or very covetous, and the missionary is written down a failure, though he may have worked hard and planned wisely, because he can not show some sign that will do to advertise in the papers.

A remnant of faithful souls may stand by the evangelist, as the few stood fearlessly by Israel's prophet, but the meeting is a failure, there's no sign, and if the failure is found out he's not wanted any more for that kind of work. Sign is wanted. Sign that will endure the weather and defy the storm is the thing, if it can be had. But if that can not be had sign must be had any how, in any way that is not flagrantly wicked however doubtful it may be.

Man loves praise. He longs for it even when he knows he does not deserve it. He loves attention though he may know that he is not worth attention. He loves the praise even when he knows his praises to be recklessly dispensed. Hence he who is perfectly, or even approximately, honest with himself and his fellowman in speech and manner is never popular. He may have friends, all who know him may readily trust him, but he is not popular. He can't go to congress, he can't be sheriff, he's not the man for office. If he is a preacher he's never perplexed about which call of three or four to accept. "Honesty is the best policy," my friend used to say. But is honesty policy at all? Or is policy honesty? No language is clearer than yes and no.

We have quinine for chills and fevers, narcotics for pains, and antiseptics for sores and wounds. We have food to build up wasted tissue. We have God's word for a wasted (weak) conscience, repentance for a wounded and sore conscience, and God's grace to beautify and adorn the conscience. The Baptist conscience of Alabama doubtless would be at a premium if answered in more ways than in baptism.

Town Creek, Ala. ENOCH WINDELS. Dec. 4th.

One busybody can stir up more strife in a church than twenty elders can settle.

WINTER EXCURSION RATES.

Effective October 15th, 1901. Excursion rates are placed on sale by the Southern Railway to all principal winter resorts of the South and Southwest. Ask any agent of the Southern Railway for full information.

OBITUARIES.

We print one hundred word resolutions, obituaries or death notices, free, and for every word over this number we charge one cent a word.

Mrs. Rebecca Mathews departed this life August 3rd, 1901. She had been a consistent member of the Baptist church for 57 years. The 24th being her 80th birthday, we were to have a reunion, but alas, when we saw the summons had come, she told us to celebrate the day with a memorial service. She spoke calmly of death, and often said she was waiting the Lord's will.

We miss you, dear mother, but would not call you back to this life of pain, if we could.

"Oh grave, where is thy victory? Oh death, where is thy sting?" DAUGHTER. Grove Hill, Ala., Dec. 1, 1901.

Mrs. Kate Mahary, wife of Chas. M. Mahary, departed this life in great peace, November 23rd, 1901. When but a young girl she joined the Bethel Baptist church, in Tuscaloosa county, and lived a consistent Christian life to the end. Her last illness was long, but her faith never grew faint. She was conscious till the last moment, and approached death as calmly as if falling asleep. An adopted child, a husband, four brothers and two sisters survive her. She was buried by the side of a little son, at Grant's Creek church, and with him awaits the resurrection.

In Memory

of Bro. Anison Wade Davis, born Aug. 16th, 1810; united with Plantersville Baptist church, August 1897; departed this life Nov. 10th, 1901. He was noted for his charitable deeds in his years of prosperity. To the writer he often expressed his love for Christ, and gave much encouragement in church work. He leaves four daughters and one son; may God's blessings rest on them, for they were ever ready and willing to administer to his wants. He said he was only waiting for his Savior to call him home. Mrs. R. P. McCullough. Dec. 2, 1901.

Mr. Jas. W. Crook.

When, on November 24th, this good man passed away, our church at Evergreen lost a valued member, the community a beloved citizen. But it is in his family where the loss is the most keenly felt.

He was an ardent, warm-hearted man, who lived in the affections of his family, and in turn loved them with a devotion seldom equalled. The ladies who years ago were girls in his Sunday school class express their tender sympathy for the bereaved family, and their tender love for the friend who is gone.

The sorrowing wife, daughter and sons are warmly commended to the grace of God, which is abundantly sufficient for us under all trials. JNO. W. STEWART.

Bennie Lee Fancher, son of Mr. C. H. and Mollie Fancher, was born June 10, 1881, and died September 23rd, 1901.

This young man was universally loved and esteemed by a large circle of friends. He was quiet, unassuming and straightforward in all his social and business relations.

At the time of his death he was, and had been for a number of years, an employee of the Southern Railway, and only a short time before his death he had been promoted and sent to Selma. His future was bright and full of hope; always courteous in his relations, faithful to duty and full of energy. In the midst of so much promise he was suddenly called from time to eternity.

God's ways are not always in line with our hopes and expectations, but His ways are always right and best, and in this dispensation we humbly bow to His will, with that faith ever living in our hearts, that He doeth all things well.

If an open confession of faith and the testimony from those who knew him best count for anything, we can only believe that our brother is now safe in the home of the good and the pure. After his confession, like many others he failed to connect himself with any church, but those who knew him best said he lived like a Christian. Would that this could be said of all those who have joined themselves to Christ's church. In the death of our young brother the

world has been made the poorer, and we believe heaven the richer. May his noble life and good influence serve as an inspiration to the young men who knew him best, and loved him for his real worth.

We will wait until the day breaks, and the shadows flee away. N. S. J.

Resolutions of Respect.

Whereas, it has pleased the Allwise Heavenly Father to remove from our midst our beloved sister, Emily Jones, who departed this life on the first day of January, 1901. The deceased sister was 58 years old, and has been a member of the church 36 years. We, as a church, deem it our duty to record our high appreciation of the noble character and excellent qualities of the deceased sister. Therefore be it resolved,

1st. That while we deeply mourn the loss of our beloved sister, we bow in humble submission to the will of our God, realizing that He doeth all things well.

2nd. That in the death of our sister the church has lost a good member, the family a loving wife and mother.

3rd. That in her death we cannot fail to see a wise and beloved Heavenly Father, who giveth and whose right it is to take away as seemeth best in His sight.

4th. That a copy of these resolutions be recorded on our church book and a copy be sent to the family of the deceased, and also a copy be sent to the ALABAMA BAPTIST for publication.

Done by order of the church in conference, this 21st day of September, 1901.

Respectfully submitted, Mrs. A. V. Taylor, Mrs. M. A. Apperson, W. A. Overstreet, Committee.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure and appendicitis; by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. W. A. Griffith. Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed. N. D. Coleman. Beulah, S. C.

Mozley's Lemon Elixir

I have been a great sufferer from dyspepsia for about 15 years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that did me no good. Charles Gibbard. No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir.

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs, or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous. C. H. Baldwin. No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable. 25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Adams Street Church Declares Itself.

As there has been some mistaken reports and rumors that this church has ceased to be a Baptist church, and that it has disconnected itself with the general denominational work, we, as pastor and people, desire that the brethren will not so regard us, but have us continually in their prayers and good fellowship; and rejoice with us that God has blessed us so much.

We have paid off the \$1500 mortgage this year. The Scott family has presented the church with about \$1200 worth of seats, pulpit set, and painted interior, and there has been continual accessions to the church.

Done by order of church in conference, December 8, 1901. W. D. GAY, Pastor.

Many a good sermon on patience has been ruined by the petulance of the preacher.

Dr. Bull's COUGH SYRUP

Cures a Cough or Cold at once. Conquers Croup, Whooping-Cough, Bronchitis, Grippe and Consumption. Quick, sure results. Dr. Bull's Pills cure Constipation. 40 pills 10c.



**MORE COTTON** to the acre at less cost, means more money.  
**More Potash** in the Cotton fertilizer improves the soil; increases yield—larger profits. Send for our book (free) explaining how to get these results.  
GERMAN KALI WORKS, 93 Nassau St., New York.

**FOR BULBS**  
Of all kinds for immediate planting. EVER-BLOOMING ROSES. Two years old, well-grown plants of best varieties for the South; PALMS AND FERNS, all the best and hardiest kinds; CUT FLOWERS, including the finest Roses and Carnations. Loose or made up for Wedding or Funeral purposes. Address  
**ROSEMONT GARDENS** MONTGOMERY, ALA.

**FERRY'S SEEDS**  
For The Farmer The Gardener and The Housewife  
They cost a little more. They are worth a great deal more than the ordinary kind. Sold everywhere. For annual free D. M. FERRY & CO. Detroit, Mich.

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Pianos, Organs and Sewing Machines on Free Trial!!!  
ELEGANT CENTURY UPRIGHT PIANO, \$125. Warranted 30 years; sent on free trial.  
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Direct from factory to homes at factory prices.  
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Wholesale and Retail Dealers in all kinds of GARDEN, FIELD, FLOWER AND LAWN GRASS SEED, BULBS, ONION SETS AND JARDINERES.  
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**CHURCH BELLS**  
Chimes and Peals. Best Superior Copper and Tin. Lowest prices. **MORRIS BELL FOUNDRY** Baltimore, Md.

**Christmas AT Ruth's.**

**Watches.**—Ladies' Solid Gold 14k Elgins, \$20; pretty Enamel Chatelaine Watches with Pin, \$11.00.  
**Chains.**—Solid Gold long chains for ladies, \$7.50 up; plated ones \$2.50; best quality men's chains \$1.50; \$2.50 warranted 5 years.  
**Scarf Pins and Cuff Buttons**, in Solid Gold, \$1.50 and \$2.00; a fine present.  
**Rings for Babies**, solid gold, 75c and \$1; for Ladies, \$1.50 to \$5; plain gold bands \$1.50 to \$10.

**Silverware.**—Quadruple plate, guaranteed untarnishable, prettily engraved, Syrup Pitcher or Butter Dish \$3, \$3.50; silver Waiter 12 inches long, \$3.50.

**Rogers Knives**, 6 for \$1.75; triple plated silver.  
**Catalogue Free.** Write us for prices of special things you want to know about.

**RUTH & SON, JEWELERS**  
No. 15 DEXTER AVE. MONTGOMERY, ALA.

**ONE CENT A WORD**

Notices of situations wanted as Teachers, Stenographers, Typewriters, Seamstresses, Domestic, Governess.—Property for Sale, Rent or Exchange ac., will be inserted under this head at one cent a word for each insertion. Initials, figures and abbreviations count as words. Count the words and multiply the number by the number of insertions wanted, and send the money with the notice. Parties must furnish their post-office address.

**20 DOLLARS** per month to ladies for an hour or two writing each day. Can get the work at once. Prompt pay. If you can write send me self addressed stamped envelope and get full particulars. Mrs. M. A. Hicks, Roberts, Ala. 20-11

**FOR SALE**—Wishing to give my entire time to the fruit and nursery business, I offer for sale my stock of General Merchandise in Waverly, Ala., cash, or part cash with security for balance, and will give buyer one year's rent free of my two-story brick and stone store, and make liberal terms afterwards. Well located, 15 miles from Opelika, LaFayette and Dadeville. Eight stores, two churches and two fine schools, telegraph and express office. Building suitable for furniture, etc., up stairs. Good thing for the right party. Address, Paul Hoffman, Waverly, Ala.

**BOARDING**—I will furnish first-class room and table board, 39 Montgomery Street, within 3 blocks of Court Square, beginning October 1st. Transient trade solicited. Rates reasonable.—Mrs. M. E. Powell. 39-11

**FOR SALE**—Fifty Short Horns and Polled Durham Calves. Bulls, \$25.00 each; heifers, \$21.00 each—cried, 4 to 8 mos. old. Good Reds, and thoroughbred Berkshire Pigs, \$7.50 each—cried. **LOOS & LITNEY**, Harrodsburg, Ky. 31-29

**JOB PRINTING**—A. J. Allred, 29 Commerce Street, Montgomery, Ala.

**FOR SALE**—A splendid square piano will be sold at a bargain to one who has the cash to pay for it. None others need apply. Address "Piano," care Alabama Baptist. 11

**"WINTER HOMES IN SUMMER LANDS."**  
The above is the title of an attractive booklet just issued by the Passenger Department of the Southern Railway. It is beautifully illustrated and fully describes the winter resorts of the South. A copy may be secured by sending a two-cent stamp to Mr. C. A. Henscoter, Assistant General Passenger Agent, Chattanooga, Tenn.



Our "Young People."



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(State Transportation Leader, 1901.)
PAUL F. DIX, Editor B. Y. P. U. Department of ALABAMA BAPTIST.

Communications for this Column should be addressed to Paul F. Dix, Box 503, Montgomery, Ala.

Weekly prayer-meeting Sunday, December 15th.
Topic—'Imperialism of Christianity,' Dan. 2:44-45.

DAILY BIBLE READINGS

December.
9th. Galatians 3. 'The just shall live by faith' (vs. 11). Compare Rom. 1:17.
10th. Galatians 4:1-15. Sons and heirs of God (vs. 7). Compare Gal. 3:29.
11th. Galatians 4:16-31. We are children of the promise (vs. 28). Compare Acts 3:25.
12th. Galatians 5. 'Be led of the Spirit' (vs. 18). Compare Rom. 8:2.
13th. Galatians 6. 'Let every man prove his own work' (vs. 4). Compare II Cor. 13:5.
14th. Acts 18:23b-19:10. Proof that Jesus was the Christ (vs. 28). Compare Acts 17-3.

—Baptist Union.

Alabama's Share in the B. Y. P. U. Debt.

We have good news from the National Headquarters in regard to the debt. The Secretary writes that the full amount has been subscribed, so that all the conditional pledges have been secured. When these pledges are paid, the work of our great organization will be free of debt, and can look out into new fields of usefulness and accomplishment, of which the great work of past years has been but an earnest. It has been a long hard struggle on the part of the devoted leaders to attain this end, and there will be more of work on the part of State and local organizations in the redemption of the pledges they have made, but the possibilities beyond are worth much more.

We are glad to say that Alabama is to have a share in the lifting of this burden. We have taken occasion to call attention to the debt in this

column from time to time, and we trust some results therefrom reached the National treasury, but there has been no definite effort on the part of our State organization, or of our State leaders towards raising funds for this purpose. No specific demand was made on us however; but on the last day of the debt struggle, when the necessary amount had to be raised to save for the work large pledges that had been made conditionally, Mr. Reed, the Secretary of the Executive Committee, who has this work in charge, telegraphed to Alabama for a guarantee of a specified sum to help make up the deficit. He did not ask for a thousand dollars, or five hundred, or even one hundred dollars; he only asked for the very small sum of fifty dollars. We really ought to be ashamed that we were not asked for more, but as the expense in conducting the debt campaign was heavy, we need not hesitate to give more. The fifty dollars was of course promptly guaranteed, and it must be paid without delay. To all who are informed at all as to the growth of the B. Y. P. U. as an organization, and the part the Baptist Union has played in it, it is unnecessary to present the claims of this work, and a small contribution from each local Union will more than meet the pledge made. Let every B. Y. P. U. President in the State take this matter up at once and raise a small amount in your Union, and send it in promptly to the editor of this department or to our State Secretary, and it will be promptly acknowledged. We propose to make this a 'debt column' until our small share of work of lifting this burden has been performed. We fully expect the amount of our contribution to at least double the amount pledged. It is a great work, and we should be grateful for the privilege of adding our mite to the great cause. Let us hear from you promptly.

Why so "Softly?"

I note in your issue of Nov. 28th an article from some brother (signed softly) concerning "Those Unpaid Subscriptions." He seems to recognize the ugliness of an individual, as well as a church's pledging and not paying, and yet he seems rather to palliate than condemn the infamy of such an act. Now let us lay aside our white-wash brushes and look squarely at these things as they are. Circumstances were such that I could not attend the convention but I notice this statement from Bro. Calloway's report: "Bro. Jno. W. Stewart stated that \$1300 of the \$4000 subscribed (for orphanage) had been collected, apart from Bro. J. C. Bush's contribution." I suppose that this is but a fair sample of the way in which the pledges to Howard College and other cases as well have been redeemed.

Now brother the question naturally arises: "Whose fault is it?" I would modestly suggest that the burden of responsibility rests upon the preacher-messenger who made the pledge. It is all foolishness to talk about people, sinner as well saint, not giving for the care of orphan children if only the matter be presented and pressed, and the same is to a great extent true of any other worthy cause.

In all charity, claim that the man who pledges these amounts and then fails to pay his part of the pledge first, and then earnestly and persistently seeks to raise the whole amount of the pledge, is simply not honest. The very fact of his pledging it places him under greater obligation than any one else to see it paid.

May the good Lord deliver us from that sickly, sentimental, detestably false and sinful idea that a church is not as responsible for its financial pledges as any institution on the face of the earth. It ought to be better than a national bank for the amount

of its obligation. We need to preach common honesty as well as charity. A church that is not honest has no right to be charitable. What does the Lord or the business world either care for a church that won't pay its honest debts? (This can apply to home affairs as well as convention pledges). That was a pretty lame excuse Bro. W. B. O's man makes in regard to his Howard College pledge: "Why didn't they draw on me?" In the business world it is not considered very nice to have to draw on a fellow for your money. Besides if his contribution be a free will offering why couldn't he send it without writing to have it "cork-screwed" out of him. We know what we owe. No brother, the Lord has it. "Owe no man anything but to love one another. Let us put it in His order and insist on honesty along with our charity. Let's either see our pledges paid or quit trying to show off by advertising our dishonesty. Verily but fraternally, W. A. TALLIAFERRO, Furman, Ala., Dec. 4th.

LIVINGSTON MUSIC SCHOOL.

We do not call our Music School a Conservatory, although we might do so with better right than many self-styled by this name. Last year we had pupils on piano, violin, harp, mandolin, guitar, voice culture and all the band instruments. No charge for instruction on band instruments. The professors have studied in Europe; one is a European. The cheapness of board renders this place a desirable residence for students who intend to make music a specialty. If music students are public school teachers or normal students, all the literary advantages of the Normal College are open to them on paying a normal fee of one dollar and seventy cents per term. If they are not teachers, nor preparing to teach, a small monthly tuition fee obtains for them these advantages. We invite correspondence from students of music. Address: MISS JULIA S. PUTWILER, Principal, 47 St.

MISS JULIA S. PUTWILER, Principal, 47 St.
MR. T. C. HARRIS, Secretary, 47 St.
or PROF. HUGH LEE ALLEN, Music Director, 47 St.

Numerous.

Ethel: "I wonder if I'll lose my looks, too, when I get your age?"
May: "You'll be lucky if you do."

"Mama," said Mabel, "if people eat up all the toadstools, what will the toads do when they want to sit down?"

Professor: "Name the bones forming the skull." Student: "I forget them for the moment, but I have them all in my head."

Visitor: "What is the maximum temperature here?" Hotel proprietor: "I can't say exactly, but it's as maximum as it is anywhere."

Doctor: "You are feeling very ill? Let me see your tongue, please." Patient: "It's no use, doctor; no tongue can tell how bad I feel."

"Uncle which breed of chickens is the best?" "Well, sah, de white ones is de easiest hid after you gits 'em."

Father: "Everything I say to you goes in at one ear and out at the other." Little Son (thoughtfully): "Isn't that what little boys have two ears for, papa?"

Teacher (in physiology class): "Now Johnny, how many senses have you?" Johnny (very promptly): "Five." "Correct. Now what are they?" "All peasias."

Barber: "Did I ever shave you before?" Customer: "Yes; a few weeks ago." Barber: "I don't recollect your face." Customer: "No; It's all healed up now."

Teacher: "Now, Johnny, suppose you had \$2,000 and wanted to buy a house worth \$10,000; what would you do?" Johnny: "Why I suppose I would have to marry a girl worth \$8,000."

Two ministers were walking on an icy sidewalk, when one slipped and fell. "Ah, my brother," said the erect parson, "the wicked stand on slippery places." "I see they do, but I can't," replied the fallen D. D., bruised but bright.

"Now," said the kindergarten teacher, wishing to illustrate the five senses, "what are our noses for?" "Please, Ba'ab, dey must be to catch cold," sniffed the small boy at the foot of the class.

Dorothy was taking her first ride in the country, when suddenly the carriage wheels began to squeak. After a few moments she exclaimed in apparent distress: "I—I think I'd better get out. The wagon's groaning so."—Exchange.

"Ellen, has George come home from school yet?" called Mrs. Snaggs to her servant. "Yes ma'am," came back the answer. "Where is he?" "I haven't seen him." How do you know then that he is at home? "Because the cat's a hidin' under the dresser."

Teacher: "Now do you see the difference between animal instinct and human reason?" "Bright Boy: "Yes'm. If we had instinct, we'd know everything we need to without learning it; but we've got reason, and have to study ourselves 'mos' blind or be a fool."—Good News.

Many of our difficulties arise by seeking to manage things, that the Lord does not ask us to control.

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Sunday School Board, SOUTHERN BAPTIST CONVENTION.

J. M. FROST, Cor. Secretary.

New Features but Same Prices.
Beginning with issue of January, 1901, the Periodicals will have several new features.
1. Enlargement of Teacher—in size of page, making addition of an equivalent of about 11 pages.
2. Bible Class Quarterly—40 pp. same in size as new size of Teacher. For senior grade work, 40 pp. quarterly.
3. Advanced Quarterly—Same high grade and same size as now, with some new features.
4. Intermediate Primary Quarterlies—Enlargements in size of page, with other decided improvements.
5. Kind Words Weekly—Enlarged to eight pages, and very superior in every way. The very best paper for our young people and popular with those who are older.
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Intermediate Quarterly ..... 2
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The Primary Leaf ..... 1
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Board, ON.

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Uses for Hot Water.

Hot water tipplers are convinced that they have found a cure-all for average ills. When tired, drink it as a tonic. When hot and thirsty, drink it as a cooler; for it never disappoints, and dear me, how cheap it is, and how good when one has formed the habit.

Headache almost always yields to the simultaneous application of hot water to the feet and the back of the head.

A towel folded, dipped in hot water, quickly wrung out and applied quickly over the seat of pain will in most cases promptly relieve toothache and neuralgia.

A strip of flannel or a towel folded several times lengthwise and dipped in hot water, then slightly wrung out and applied about the neck of a child suffering with an attack of croup will usually relieve the sufferer in the course of ten minutes if the flannel is kept hot.

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There is no domestic remedy that so promptly cuts short congestion of the lungs, sore throat or rheumatism, as will hot water when applied promptly and thoroughly.—Sunny South.

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In a recent address upon the subject, the Rev. Madison C. Peters, D.D., said: 'The world does not wait for preaching, but it is in need of the right kind. A homely but true adage is, 'A sermon, like a pudding, must have something in it.' Farmers never get together and discuss how to get the cattle up to the rack; they put something in the rack. To hold the people you must hold the pulpit. Ministers can visit their people better by sermons than by calling on them. Be in earnest. Better boil over than not boil at all. Enthusiasts always get converts. Spiritual power does not diffuse by the force of more argument. It needs the overflow of heart to give the lips full speech. Strike straight from the shoulder. Speak to men in direct, simple, forceful, fearless language. The preacher is a voice, not an echo. Hit sin, and hit it hard. Preach the gospel, and apply it to everyday life. The all-pervading, all-pervading, all-animating and all-inflaming motive of the preacher should be love for the souls of men.

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For any case of rheumatism which can not be cured by Dr. Drummond's Lightning Remedies. The proprietors do not hide this offer, but print it in bold type on all their circulars, wrappers, printed matter and through the columns of the newspapers everywhere. It will work wonders. One bottle will cure nearly any case. If the druggist has not got it he will order it, or it will be sent to any address by express on receipt of price, \$5.—Drummond Medicine Co., New York. Agents wanted.

No man is an approved preacher in the eyes of the Lord until he has learned to endure hardships as a good soldier.

SOUTHERN RAILWAY

Announces Excursion Rates for the Winter Season to the Various Resorts of the South.

Tickets are now on sale, with final return limit May 31st, 1902. For detailed information as to rates, schedules, etc., call on any agent of the Southern Railway or connections.

The Southern Railway has issued a beautiful booklet entitled "Hunting and Fishing in the South," which is a very attractive publication, giving full and concise information relative to the best hunting and fishing grounds along its lines, together with information as to rates of board, game laws, names of guides, and whether or not lands are posted, etc. This publication is complete in every detail and will be of great benefit to hunters and fishermen desiring to make an outing. Copy may be had by addressing either J. C. Bean, Jr., D. P. A., Atlanta, Ga., R. W. Hunt, D. P. A., Charleston, S. C., W. H. Taylor, A. G. P. A., Atlanta, Ga.

Southern Railway has inaugurated Pullman sleeping car line between Washington, D. C., and Atlanta, Ga., on their "Atlanta and New York Express," trains Nos. 33 and 34; first car southbound leaving Washington November 3rd; first car northbound leaving Atlanta November 5th, 1901.

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Florida and Cuba.

Table with columns for Mr. 26th, 28, 78, 88 and rows for various routes like Montgomery, Sprague Junction, Brundidge, Ozark, etc.

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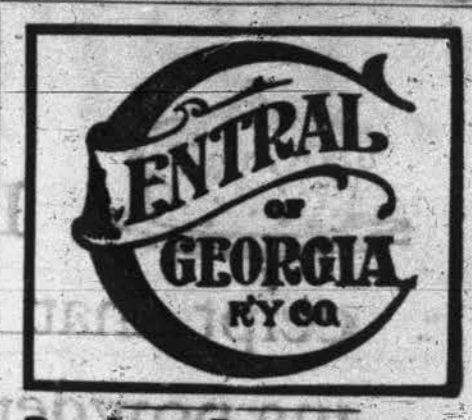
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Table with columns for No. 1, 2, 3, 4 and rows for various routes like Montgomery, Tuscaloosa, Opelika, etc.

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The Western R'y of Ala SCHEDULE EFFECTIVE MAY 26, 1901.

Table with columns for 44, 34, 38, 37, 35, 43 and rows for various routes like Selma, Montgomery, Opelika, etc.

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